Registered No. **37** of 1871.

The Bombay Guardian.

VOL. XVIII.—New Series.—No. 27. SATURDAY, AUGUST 31, 1872. [Rs. 9 per annum ; with Indian Postage Rs. 10-10 ; to England Rs. 13-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—It is matter of thankfulness that we now see daylight in the Arbitration Case. There will probably be an award of over three millions sterling to the United States.

—We understand that last Sunday evening, when the Rev. William Taylor was about to commence his usual service in the Framjee Cowasjee Hall, a number of Parsees made their appearance, and one of them standing up said he wished to read a recantation of Christianity, signed by one of the recent Parsee converts. Mr. Taylor received the letter from him, and then stated to the congregation that he was in a position to declare the letter a false document and the signature a forgery. He had only just parted, within half-an-hour, from this very convert, who had told him about the letter, and declared that it was false. The most determined and persevering efforts had been made to induce him to renounce Christianity, but he had firmly resisted them all, and was resolved to follow Christ, cost what it may. The Rev. Mr. Taylor called the attention of those concerned to the fact that British law secured to all the right of private judgment and the right of obeying their religious convictions. Another Parsee, who recently made a profession of his faith in Christ, was immediately thereafter laid hold of by his Parsee 'friends,' and debarred from all further opportunity of meeting with Christian brethren, being guarded to and from his place of business and subjected to constant espionage. Books filled with infidel objections against Christianity are placed before the convert, and he is required to answer them or else acknowledge Christianity to be false; the books that contain full replies to these objections are, of course, carefully withheld from him; and when the convert is precluded from Christian society, it is evident that he will often, under these circumstances, find it hard to answer these objections. The Pharisees found a great many reasons why the man mentioned in John ix. should deny Jesus; but the man clung to what he knew, the fact that whereas he had been blind from birth, Jesus had given him sight; and though he might not know how to meet their objections, this one fact was his sufficient warrant for continuing to confess Christ. Thus it may be with one who has come to Christ on ample evidence that he is the Saviour of sinners; he knows Christ as his own Saviour, and though perplexed by the arguments advanced, he knows that there must be some way of answering them, and clings to his allegiance. But in many an instance, the weak faith of the convert is overburdened and crushed before it has had time to be developed and gather strength; and there are very solemn warnings in the Gospel, against those who put stumbling-blocks in the way of the little ones who have begun to believe in Christ.—Since writing the above, we have seen a paragraph in a contemporary, mentioning the letter that was brought forward on Sunday evening, as genuine. We have seen Mr. Nowrojee Cursetjee, and he declares that he neither wrote nor signed the letter, and has no thought of renouncing Christianity. He has written to our contemporary to this effect, and will take such other steps as may seem advisable to expose the calumnious falsehood.

—Dr. Livingstone, in a letter addressed to the Governor of Bombay, says :

"The slave trade in all this region, and especially in Manyuema, is carried on almost exclusively with arms, ammunition, and goods advanced to Arab agents by Banians; their slaves needed no more than a hint, and all came and solemnly swore that they were told not to follow but force me back."

A Native contemporary calls the attention of Banians to this statement :

"These Hindoos, who pretend to have a compunction for injuring puny lives, freely indulge in the most sinful trade, which costs thousands of human lives every year. It is necessary that the caste Mahajuns of India should take notice of this, and excommunicate the delinquents."

We fear there is little likelihood that the Mahajuns will follow this good advice. Caste rulers do not generally occupy themselves with questions of morality; and it is chiefly in the lower creation that life seems inviolable. If it were dogs or snakes that were being sacrificed, that would arouse them; but the victims of the slave trade are human only.

—A minister of the Free Church of Scotland has been called to account for having preached in a Unitarian pulpit, as though he had done a very censurable thing. We cannot understand this. We should be glad to receive invitations to preach in Unitarian pulpits. We should be glad to be invited to preach in the mosques of this city, and in the Hindoo temples. It seems a strange conception of the functions of a preacher of the Gospel, that he should always preach what accords with the views of those that hear him. If the Rev. Mr. Knight preached Unitarianism, that is another matter.

—A correspondent of the *Bombay Gazette* comes forward with the following alarming query :

"If the total weight of all the human beings that ever lived on the face of the earth exceeds at the present moment the whole weight of the earth itself, how can the earth possibly furnish the raw materials for the total weight of material bodies which are to rise at the last day—where is the surplus material to come from?"

The most important word in the above sentence is the little word with which it begins. *If* it exceeds; but what if it does'nt? So far from that, a slice much less than one inch thick taken off the surface of the dry land of the globe, will suffice for the bodies of all of the human family that have existed since the days of Adam. If all the men, women, and children that ever lived, were raised again, there would be an acre for each of them to stand upon. Allowing three generations to a century, you have sixty generations; allowing 500 millions for the average population, you have 30,000 millions; but there are 50 millions of square miles of dry land. So that we need not, in this connection, enter upon the question, With what bodies do they come?—Since the above was in type, we have received a letter signed 'Omega,' which will be found elsewhere.

—We are late in acknowledging receipt of the first number of *The Bengal Magazine*, a Calcutta monthly ably edited by the Rev. Lal Behari Day. The list of intending contributors contains the names of a good many Native gentlemen, and the Magazine is specially intended 'for the best educated and most advanced section of the Bengali community.'

—We have been favoured with the Report of the Orphanage and other Missionary Institutions of the Church Missionary Society, at Sharanpur. The Missionary in charge speaks doubtfully of the prospect of his being able to remain much longer, and gratulantly of the help likely to be afforded by his coadjutor, the Rev. R. A. Squires. We observe the statement incidentally made that "not one in a thousand of the population are able to read." Is this true of the villages in the Nassick Collectorate? It is considerably below the estimates usually made, which reckon about four per cent. of the population as readers. The last year has been, financially, as regards the Orphanage, a decided success, to be ascribed mainly to the kind exertions of E. D. Stead, Esq. The Orphanage starts on a new year free of debt. The Orphans are now 85 in number. The African Asylum has 69 inmates. Six of the pupils joined the Livingstone Search Expedition, which, as our readers are aware, penetrated but a little way into the country, and then returned. The removal of this Asylum to some part of East Africa is talked about; and we join Mr. Price in hoping that it may be carried out. An Indian training is hardly the thing to fit these youths for life in Africa. 46 adults were baptized last year in connection with this Mission, and the number of Communicants is 184. We have marked for extraction a number of passages in this interesting Report.

—A Missionary at Cawnpore writes us : "During our meetings last week, five souls were converted, and several more are seeking Jesus."

—We hope soon to answer the question proposed to us by "A True Inquirer."

The following is part of a letter on the efficacy of prayer, addressed to the Editor of the *Indian Mirror* :—

"Dear Sir,—Will you pardon me the liberty I take in addressing you a few lines regarding the

efficacy of prayer. My heart says ditto to what Mr. Dall has said in his letter of the 3rd instant. I must only beg to tell you a few words regarding me. I beg to tell you with all sincerity that I am a great sinner. If you knew my real character, you would not wish to see my face, or keep any contact with me—so vile a sinner I am. Yet, my Heavenly Father hears every prayer that I offer unto Him in times of danger and difficulties. Of course, I do not pray for riches, nor for fame, nor for any worldly prosperity. But dangers and difficulties had many a time come across my path, and as I am a person of very weak nerve, I could not bear them. On such occasions, I fell at the feet of my Heavenly Father. I prayed unto Him day and night. If you would believe me, I beg to tell you, with all candour, that I pray to Him when I walk; I pray to Him when I work; I pray to Him when I dine; in short I pray to Him when I sleep, that is, when I do not get sound sleep, in consequence of the agitated state of my mind, and in my half sleep I remember my Maker. I wash the feet of my Heavenly Father with the actual tears of my eyes. I continually place Him before my mind's eye, and pour unto Him all my grievances. And I beg to state here most solemnly and sincerely that I never return from the feet of my Heavenly Father without having my dangers and difficulties entirely removed. I am now forty years old, and I had learnt to pray when I was only a boy, and during this long interval I have invariably experienced the special grace of my Heavenly Father, only through the medium of prayer."

What we chiefly need is to be saved from our sins. It is sin that is the curse of this world, and the cause of all our sorrows and tribulations. Take away sin and you take away that which gives its sting to the difficulties and troubles of life. When our will is in harmony with the will of God, we have peace and serenity and a cheerful confidence in the midst of difficulties and dangers. To be saved from these latter is a very small matter indeed; and we cannot conceive of any one looking to God as his heavenly Father, who does not above all others ask for a power within him to redeem him from all iniquity and write the law of God in his heart. The writer of the above speaks of himself not merely as having been a sinner, but as continuing in sin; continuing to be a great sinner while professing to walk with God. We can cordially sympathize with him in having a nature that, *left to itself*, would assuredly sin; but when we know God, the true God, who is of purer eyes than to behold evil, we receive power to become the sons of God, and to depart from all iniquity. We recommend to our friend the careful study of the New Testament. He will find that "the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

The Bombay Guardian.

SATURDAY, AUGUST 31, 1872.

REASON IN FAITH.—IX.

Man needs light; but he needs something much more than light; and that is a disposition to use the light that is available. This is sometimes very evident in the way in which an unbeliever is affected by the arguments that are presented to him in reply to his arguments against the Bible. He prides himself upon his supposed superiority to others in the matter of intellectual enlightenment; he regards himself as one emancipated from the fetters of traditional belief; as an intrepid thinker penetrating into perilous places where ordinary men would fear to follow, and finding his reward in the consciousness of occupying an elevated platform, from which the ordinary run of men appear as pigmies. His unbelief is thus intimately associated with pride. When his arguments are answered, the thing that he is most conscious of is that there has been an assault upon his pride and self-complacency, and his whole nature flies to arms. The grand necessity of the moment is to avert humiliation and secure his position. So he looks at these replies not for the purpose of discovering the truth that is in them, but in order to ascertain the resistable points and neutralize the assault. Perhaps some who read this, will be candid enough to recognize the fact we are indicating; to acknowledge that in arguing against the claims of the Bible, their grand aim has been to manifest their superior light and establish their intellectual superiority to others. Now in such a case it is evident that what is wanted is not light, but some power to break down their pride, to overcome their self-complacency; they must be willing to abandon the idea that they are wiser than the rest of the world. There is a promise to this effect: "If any man lack wisdom, let him ask of God who giveth to all liberally." But pride hinders men from perceiving their lack of wisdom: persuades them that they have it in singular measure. What is wanted then is a change in our moral nature; we must be liberated from self-confidence and high-mindedness. Let a man get this change in his heart; let him realize his fallibility, his ignorance, his weakness; then shall there be hope that he will come to the knowledge of the truth. The evidences of Christianity are admirably convincing; but to whom are they convincing? Not to the disputant who is intent upon showing off his superiority and intellectual intrepidity, but to the man who has been brought to see that there is none good save One, that is, God, that his righteousnesses are but as filthy rags, compared with that spotless robe of moral excellence in which the law of God requires him to walk. He that will do the will of God, who feels his need of divine guidance, and desires to be conformed to the Supreme Will, he shall know what God has revealed to man. Thus we see again, that faith is quite as important as the logical faculty, in the search for truth; faith, the opposite of self-confidence; faith whereby we receive the Holy Spirit who is able to take away our pride, and give us meekness to receive the engrafted word.

Christ promised his disciples that after his departure the Holy Spirit would come to them and abide with them. He said, The world cannot receive him because it seeth him not. The world has not faith; it must have visible objects of contemplation, visible guides. The disciples prepared by faith, would receive the unseen Spirit, and would be guided by him into all truth bearing on the subject of human salvation. This refers to the more powerful influences of the Holy Spirit enjoyed after the ascension of Christ; for the Spirit of God had been in some measure with the disciples all along from the time of their first faith in Christ.

This, then, is one of the great facts of the Christian system. The Holy Ghost, the third Person of the Trinity (to use the language commonly appropriated to this subject, though not exactly Scriptural and not perhaps the best), the Divine Spirit dwells in the hearts of believers, enlightening, strengthening, and leading them. Is this a reasonable doctrine? We think the following considerations will show that it is eminently so.

There is a saying, *Quot homines, tot sententiæ;* many men, many minds; the tendency is to endless diversity. You can bring them to an enforced unity, by taking away their liberty of thought, their right of private judgment; but when you do this, you cripple them, you deform them; they are men no longer, but slaves. Men are swayed by their interests, their preferences, by manifold biasses; and their minds deal with what is presented, very much as their stomachs do, which metamorphize all food into the similitude of the already existing substance of their bodies; they receive what accords with their preconceived ideas, and reject what is not. Now if there is to be unity of an enduring kind among men it must be by the operation of a divine Spirit present in them and conforming them to the heavenly standard. The elements of disagreement are on the selfish principle, which has to be defeated and overthrown in the heart of every believer.

The doctrine of the Divine Spirit resident in believers and conforming them to the Will of God, meets one grand difficulty which presents itself to him who demands for man a self-perfecting power. Be it that man has this power of bringing a clean thing out of an unclean; of redeeming his own nature from the bondage of corruption; the consciousness of this power and the contemplation of the mighty victories obtained over his own nature, will inevitably lead to the intensification of pride. What power can be compared with the power that he possesses and exercises; how marvellous that he, a fallen being, should be able to recover himself from the horrible pit of sin and place himself on a god-like pedestal of perfection. Humility is the keystone of the arch of human perfection, and it is evident that if he is to be redeemed from sin, it must be by the operation of a power diverse from that of man. The consciousness of having saved himself from sin and its pollution would also lead man to feel himself not dependent upon God, and would be directly adverse to the development of the religious sentiment. Nor could man ever have a just conception of the evil of sin if it left him in the possession of this stupendous power of self-redemption. Very different are the facts of the case. Man has ruined himself, and in God alone is his help. He that commanded the light to shine out of darkness, has shined in our hearts to give us the knowledge of a Saviour. The triple revelation of God as Creator, Saviour, and indwelling Spirit, is wonderfully calculated to show us the depth of mercy into which sin had sunk us, and to fill us with admiration of that grace to which we owe our redemption. Our freedom is not taken from us, but we are won by the experience of God's love, to recognize that the Will of God is the expression of our highest interest, and to choose that that will be done by us. Oh what relief comes to the sinking heart of the sinner when he finds that what he is himself utterly unable to accomplish, the

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

blessed Spirit of God is abundantly able and heartily willing to accomplish, even the subjection of his evil nature and the harmonizing of his will with that of God. The faith of the converted soul is now no more in a corrupt, finite, fallible nature, but in the blessed God, the infallible One, the source of all that is good in the universe, whose love and power and wisdom are equal and unlimited.

THE WORLD OR CHRIST.

THE proper study of mankind, we are told, is man. In pursuing this study some very anomalous scenes present themselves. It is interesting, for instance, to see how this self-willed being is capable of rendering the most thorough, persevering, and unflinching obedience. Look at the deference that is paid to the laws of society. These laws are very minute and ramifying; they relate to almost all the details of your life;—to the employment of your time; to the language you use; to your expenditure; to your dress; to your residence; to your associates; to your manners; to your amusements; to your religion; your church; in fact, scarcely anything is left without the range of their action; and yet we find that these laws are obeyed with a devotion that would be heroic if it were in the service of one who had a just claim upon this whole-hearted obedience. The man who belongs to society has learned these laws so thoroughly that he is never at a loss what to do, is never off his guard, and is swayed by them at all times, in all situations. He is not his own; society has taken away from him the right to act spontaneously or naturally; whether he eats or drinks, speaks or walks, gives or receives, goes or comes, he must do all as society commands. Men whose tastes would lead them to act very differently, are influenced in every thing by the decisions of the world in which they live and move. A man must dine at a particular hour; have his dinner cooked and served, and his table laid, even to a hundred minutiæ, as fashion has decreed. He must live in a certain part of the town, whether it suits his convenience or not; he must pay a certain rent for his bungalow; he must have a certain number of servants; an equipage according to an approved standard. He must dress, not according to the exigencies of the climate, but according to the exigencies of society. He cannot even get his hair cut, or let his beard grow without the permission of society. Society furnishes him with topics for conversation, and with a particular kind of phraseology. The well-bred man in any particular grade of society is the man who has all the laws of that grade of society written in his heart, and who shows in every look and gesture and utterance and act that he is under law to society. Thou shalt love the world with all thy heart and soul and mind and strength, is the great law of society. If a man acts independently, throws conventionality overboard, and makes it evident that he is not under law to society, he is frowned upon as an insolent or an ill-bred fellow, and society shuts the door upon him, unless in some way or other he can atone for these irregularities. Now the point we are looking at is this: that men are so thoroughly consecrated to the pleasing of society; are capable of such self-abnegation in favour of society. We see a man whose tastes and personal inclinations would be satisfied with an expenditure of £500 a year, spending twice that because society commands it: one horse would answer his purpose perfectly, but society bids him keep two; he detests large dinners, but he frequently gives them, for such is the will of the world. Servants are a nuisance, but he is strictly commanded to entertain a dozen or more. He loves comfort, but he is every day compelled to wear sackcloth or something else as bad, and to make himself in various ways very uncomfortable. He knows where he could buy goods cheaper, but he is obliged to go to certain very costly shops because society wills it that these should be patronized. Even in the worship of God he is not allowed to have his own way, he must go where society leads the way, and must worship God with the ceremonies and musical accompaniments that are considered the right thing. He might wish to wait upon the ministry of one whom God has taught so to preach as to awaken sinners and bring them to repentance and to joy and peace in believing; but he is strictly forbidden to go there, or even to mention the name of such a man, except it were for purposes of ridicule.

Here is a marvellous demonstration of man's power to deny himself and yield unswerving obedience to a higher power. But to whom is it rendered? Not to the One only Being who has an absolute right to the fealty and whole-hearted obedience of his creatures; but to men and women like himself, to creatures of a day, to sinners who shall themselves have to appear before the judgment-seat of God; while the great and adorable Being who created him and endowed him with manifold wonderful faculties, to serve him, love him, and live for him, is disregarded. A man who should show such untiring and complete obedience to the will of God as is commonly shown to the behests of society, would be looked upon as beside himself.

Men who have been all their life under law to society, when they are brought to see something of the claims of the Gospel and of the necessity of reconciliation with God, often fail to perceive that they must throw up their allegiance to society, in order that they may be truly loyal to Christ. They imagine that they must just interweave the law of Christ, as far as possible, into that to which they are already subject, and follow Christ as fully as they can consistently with their engagements to society. Now this is certainly an error, a disastrous error. Christ demands of us that we should surrender every thing into his hand, obligations included; even sacred obligations, imposed by God, such as obedience to parents and to rulers, must be subordinated to our allegiance to Christ, and observed only so far as they do not clash with our duty to follow him.

In the Gospel of John we find a great deal about the world. The world cannot hate you, but me it hateth. The world receiveth not the Spirit of God. They are not of the world, even as I am not of the world. Now this world was a religious world; making great professions of devotion, and on the ground of religion rejecting Christ and persecuting his people. He saw the mighty operation of the authority of society in that day, even as we see it in this. His command to his disciples is that they should not be conformed to the world, but transformed, a peculiar people. They are to make it manifest that One is their Master, even Christ. What a glorious thing it would be if Christians would render the same thorough, unflinching, unswerving, untiring obedience to Christ, that men do to the world. Is anything less demanded? Will Christ accept anything less than entire consecration? If I yet please man, says Paul, how can I please God. Ye are not your own; ye are bought with a price; whether ye eat or drink or whatsoever ye do, do all to the glory of God. When the love of Christ constrains us, we shall love our fellow-men; but we shall know that there is a better way of loving them than by yielding a slavish obedience to their miserable laws.

WHAT IS TRUTH?

Many walk. (PHIL. iii. 18.) Profess to be Christians. Paul found it necessary to put his converts on their guard against those people who made up by zeal for their deviations from the Gospel, going about from place to place, wherever they heard of converts having been made, and telling them that Paul held defective and erroneous views, and doing their best to steal the sheep for their own fold. Wedded to their own views, they were not at a loss to persuade themselves that Scripture favoured their views.

Enemies of the cross of Christ. (18.) The most deadly enemies of the cross are not those who speak against it, but those who falsify it; robbing it of its divine power to give peace and purity to the heart, by associating other things with it as a ground of confidence.

Whose God is their belly. (19.) They are very keen to perceive the tendency of any teaching to damage their worldly interests, diminish their prospects of a good living, and expose them to persecution.

For our conversation is in heaven. (20.) This is in contrast with the minding of earthly things. We belong not to the earth, but to a heavenly kingdom. We are not Jews or Gentiles, but children of God. 'Our nationality' would be a good rendering.

Who shall change our vile body. (21.) This is the completion of the idea in verses 10, 11: suffering, death, resurrection, transfiguration.

To subdue all. The time for the manifestation of this power in the believer will be the time when Christ shall subdue all things unto himself. For this manifestation of the sons of God the whole creation groaneth and travaileth, knowing that its own deliverance from the bondage of corruption is involved in it.

Rejoice in the Lord alway. (iv. 4.) The same faith that bids you look for a mansion in the skies, bids you rejoice now in the Lord, in whatever circumstances you may be placed. For 1, he is all now that he ever will be; 2, he is yours in Christ; 3, you cannot lose anything but what he can make up to you a hundred fold, and is willing to; 4, you need diligently to cultivate the act of rejoicing in God, for you are to practise it through eternity. What hinders your rejoicing in God? Too much attachment to created objects; want of entire consecration; want of faith.

Let your moderation be known unto all men. (5.) This is closely connected with the preceding verse. Moderation is self-restraint, self-subduedness; there is to be no inordinate cleaving to anything but truth; you are to hang loosely to the things that men value. If any man sets up a claim to your coat, well, don't quarrel with him; let him have it; let him have your cloak also, rather than quarrel with him; show that you attach a thousand times more importance to the conservation of brotherly love than to any earthly possessions; show that your affections are set on higher things, even the things of the Spirit, the things of the kingdom, than to the bagatelles of earth. Let us be on our guard against the spirit of proprietorship: This is mine, and I will allow no interference with my right. If it is yours, then it is yours to give up, after the example of Jesus, whose whole life, from beginning to end, was just a perpetual surrender of rights, till at last he surrendered the garments he had on him, his body to be gazed upon, pierced, and slain.

The peace of God. (7.) Assured that your heavenly Father knows what you have need of better than you yourself do, and will certainly provide.

Think on these things. (8.) In considering one another, and in speaking of one another, give

special attention to anything virtuous and praiseworthy, to anything true, honest, just, pure, lovely, and of good report.

Do. (9.) What I have taught you by my words and by my example, that do. Every minister should be able to say this.

I have learned. (11.) Learn of me, says Jesus, for I am meek and lowly. Paul had learned of him, and was therefore content even when utterly deprived of what men commonly regard as their inalienable rights. He had learned the excellency of our inalienable possession, the friendship of Christ, and all privations seemed in comparison of little account. When Christians take so much to heart their loss of earthly goods, they show that they come far short in the knowledge of Christ. If a traveller loses all his baggage, but still retains a letter of unlimited credit on the best bankers every where, he does not give way to depression. Having that letter, he has all and abounds.

I can do all through Christ. (13.) All that Christ wishes me to do, namely, to walk as he also walked. The question is not, How much can I do? but, How much can Christ do, by me.

Well-pleasing to God. (18.) Because it was a free-will offering. God is pleased when the spirit of love moves us to help our brethren without waiting for solicitation or exhortation.

For the hope. (Col. i. 5.) The heavenly glory promised in Christ. The word of the Gospel makes them acquainted with this beforehand.

Spiritual understanding. (9.) Without this we do not come to the knowledge of his will. The Holy Spirit is the Spirit of truth, and guides us not in a way to puff us up with the idea of our acquirements, but so that we perceive his agency; self-complacency must be dismissed. The wise and prudent of this world find difficulties and anomalies when they read the Scripture, because they have not this spiritual understanding. They look at things from their own stand-point, which is false; they set up for themselves a standard of what a revelation should be, not considering that if they were able to do this, they would not need a revelation,—and then condemn the Scriptures for departing from their standard. The humble believer compares spiritual things with spiritual, and looks at things from God's stand-point, saying from the heart, What wilt thou have me to do?

Worthy of the Lord. (10.) One of the most elevating and quickening words of Scripture. Elsewhere we read of some who were not found worthy; they were not showing forth Christ in their life.

Unto all pleasing. It is the privilege of the Christian to give perfect satisfaction to Christ by abiding in Christ, in other words, to be conformed to the will of Christ, by the power of the Holy Spirit given unto him. It is impossible that the Holy Spirit should have anything to do with sin except it to put it far away. To say that we are led by the Holy Spirit and yet continue to sin, is to blaspheme (it may be through ignorance) the Holy Spirit. We may of course act independently of the Holy Spirit, but we do it at exceeding peril. It is no light thing to lose one's guide on Mont Blanc in the night. Some seem to think that the Holy Spirit is like a clerical guardian of a young man come up to town, and seeing the sights; who thinks it more becoming his cloth to stop outside while the young man goes into some questionable houses, and rejoins him when he comes out. That is, that we may sin and sin and sin and sin, and still be normally under the guidance of the Holy Spirit and travelling the narrow path of life. But he that committeth sin is of the devil, and the Spirit of God will have no complicity with sin. He comes to the polluted heart, but it is as the enemy of sin, to vanquish the pollution. He shows us that our own life of sin, our independent action, is all sin; he shows us the beauty of holiness; he teaches us that we have no power to overcome sin, and that faith is our only but all-sufficient resource. We learn by experience, not so rapidly perhaps as we should, that all sin is in acting apart from Christ, and we at length learn that we are not to tie a shoe latchet without him. I can do all things (that God would have me to do) through Christ, who strengtheneth me, becomes at length our habitual experience. Not I, but Christ liveth in me. The life that I live in the flesh I live by the faith of the Son of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—At the risk of your thinking me tiresome, I venture to address you again.

To preach *the Gospel* is, of course, to *live* the Gospel; those who do not so, instead of building the House of God, deliberately pluck it down with their hands.

I confess I *was* angry when I wrote that first letter. You shall judge if I had reason, when you have read this. I am, however, deeply grieved that my unguarded expressions should have led to such consequences as the letters of "Madman."

I have reason to be eternally grateful that from my earliest childhood I have been acquainted with the sacred Scripture, and that I was early taught by a mother such as Timothy had, and by the good pastor at whose feet I was brought up, to reverence its smallest word and never to quote a passage in favour of or against any opinion without first making myself as sure as I could that my view of it was in accordance with the *plain, common sense reading*, taken together with the context. I am convinced that this teaching was right.

Some fifteen years ago I experienced, as I suppose happens to most religiously inclined young men at some time, grave doubts on the subject of the truth of Christianity and the Bible, which were very much strengthened, if not occasioned, by the contrary opinions and deductions drawn by different sects from the same passage of Scripture, and I remember on many occasions being greatly disgusted at the twists and jerks (if I may use such a term) given by total abstainers of my acquaintance to passages of Scripture to make them suit their own purposes. These and other considerations, which I need not particularize, rendered me miserable: I wavered, doubted, withdrew from all religious exercises, and though I did not dare openly to express my disbelief (for conscience still suggested the thought—"What if, after all, the Bible be true, and you deny the Lord who bought you"), I was, to all intents and purposes, an infidel.

In this state I went on, mourning in secret and groping in the dark, for years; still holding aloof from religion and religious people generally, considering the latter, in my impetuous way of putting it, "downright humbugs;" reading every commentary I could find, either Christian or otherwise, on the Scriptures, including Tom Paine's *Age of Reason*, but gaining nothing but the "husks that the swine did eat." Every religious tract I met with I tore up, or otherwise destroyed, and behaved in every way as an unbeliever would, until one evening, having gone among a lot of working men who used to meet on a piece of vacant ground near Wm. Brown's Public Library in Liverpool, for the purpose of discussing anything and everything, I joined a group which a professed infidel was addressing on his favourite subject of "no belief." At the moment he was going on to illustrate something, and began, "Let us construct a syllogism. The Bible is all bosh! The religion of Christians"—"Stop" said I, (I could not forbear speaking out,) and I went on till the orator had slunk away, and I had proved, to my own satisfaction, at least, and in spite of myself, that the Bible was *truth*. I went home resolved to study the Scriptures prayerfully by myself, and to let God be "His own Interpreter." I am thankful to say this has been my rule ever since, and now, "By the grace of God I am what I am," I trust a sincere follower of the Lord Jesus, endeavouring to live as I believe.

Before I retire into my shell again, I would say that, in my opinion, the advocacy of total abstinence forms no part of a Christian's duty, since *temperance*, not total abstinence, is taught in the Bible. I know several total abstainers who are also rabid infidels, and pride themselves on being both, and I do not think it is possible to add anything to Christ's Christianity without introducing evil into the Church.

I beg to express my sincere regret, if in the course of this discussion I have offended in any way, and with many thanks for your patience with me, remain

Yours in Jesus,
J. G.

To the Editor of the "Bombay Guardian."

Dear Sir,—Your correspondent "D. R. N.," in a letter to the *Bombay Guardian*, of the 24th instant, has taken up a subject not at all praiseworthy. Let me assure him that suggestions of the description conveyed in his letter are not in the least degree appreciated by the new converts. However, as he has thought fit to publish these sentiments, the several articles which have appeared on the other side of the question will, I hope, ere this, convince him of the inutility of such injudicious remarks. Apart from the able explanations already contained in the columns of your journal (to touch upon which again would only be an act of supererogation), there are a few other suggestions to which I would call his attention.

"D. R. N.," in allusion to the sacred thread or *Kusti*, asserts that "it is considered very sacred by the Parsees." There is no doubt much truth in the statement, but this and similar other superstitions are implicitly believed in only by the orthodox Parsee of the Old School and others like himself, who, in spite of the high development of science in this enlightened period, will yet persist in obstinately closing the portals of their ears to anything like the voice of reason. The Parsee youths who are now reconciled to Christ's religion may have doubtless held the *Kusti* to be sacred during their belief in Zoroastrianism, but the question is, *do they now* as followers of Christ continue to repeat their *Munthras* over it, or in any way regard it as sacredly as they did before. Is it not a fact that the *Kusti* is now regarded by them as a common and insignificant piece of thread, and continued to be worn by them merely to conciliate the prejudices of their respective families and kinsmen in general? "D. R. N." seems to mistake the true religion of the heart for that of worldly profession and show, consisting wholly of artificial dogmas and distinctions, the invention of mortals like ourselves in the darkest ages when ignorance and superstition were rife, and when any doctrine asserting pretensions to Divine nature could with advantage be successfully imposed upon the credulity of mankind.

With regard to the *Shendi* or tuft of hair, "D. R. N." adduces examples where the *Shendi* was removed by two great and good men, "doubtless from religious motives," but it does not in the least degree follow that we should imitate them in adopting their principles relating to external signs of religious belief, so long as our internal faith in Christ remains uncompromised. In support of this view, so far as external appearances in matters of religion is concerned, it may be stated that the religion of Christ is not foreign to us; its birthplace was in this our continent of Asia, and if "D. R. N." would only take the trouble to refer to the Scriptures he will easily find innumerable texts relating to the use of Oriental articles of dress, habits, &c., such as sandals, for instance, so that if the rigid observance of external appearances or signs are of any avail to the ultimate attainment of salvation, it would be only fair, and in fact necessary, to call upon all Christendom throughout Europe, America, Australia, and a great portion of Asia, to change their modern habits and fashion of their dresses in lieu of those adopted by our Lord and His apostles in former ages.

I remain Sir, yours faithfully,
T. C.

[Words are symbols of ideas; and material things may be used as symbols; and when certain things are identified with certain ideas, we may be regarded as approving or offending against these ideas, by our use or rejection of those things. It is not always enough that a man should be free of any trust in an amulet, for instance; if he wear the amulet he will be regarded as countenancing the superstition. If anything in our dress conveys the impression that we favour views which we really deprecate, our testimony against these things will be to that extent neutralized. It is on this account that many think the wearing of the *kusti* and *janvi* undesirable. We stated in our last the principle that should guide us in this matter.—Ed. *B. G.*]

A CALCULATION.

To the Editor of the "Bombay Guardian."

Sir,—In your last issue, you quoted from the *Bombay Gazette* a few questions suggesting some *weighty* difficulties regarding the resurrection of the body. If the querist had taken the trouble to fill in the figures in the blank spaces he left, verily he would have astonished himself.

Permit me to give you a calculation bearing on these questions. Taking the human race as 6,000 years old, and counting 30 years for a generation, we have 200 generations, leaving out of account the long age of the antediluvians. The population of the earth is usually put at 1,110 millions. Suppose, for argument's sake, there have been so many in every generation from the beginning, we get as the sum total of all the generations, 222,000 millions of men. Taking 1 cwt. 28lbs. as the average weight of a man—and this is a high figure when women are included,—we get as the total

weight of all the men of all the generations 13,875 millions of tons.

Now it is a well known fact that the weight of the atmosphere at the surface of the earth is nearly 15 lbs. to the square inch. Let us take 14 lbs., as it makes the calculation easier. Geographers tell us that the surface of the earth is 197 millions of square miles; that is 790,854,451,200 millions of square inches. 14 lbs. to the square inch would give us 4,942,840,320 millions of tons as the weight of the atmosphere alone. That is to say, the weight of the atmosphere alone is more than 356,240 times the weight of all the men of all the generations!! So that if all men were raised up now with bodies of the same weight as ordinary mortal bodies, only the one 356,240th part of the atmosphere in weight would be needed to constitute these bodies.

It is with the question of weight that this querist deals, and anybody who cares to know why I have dealt with the question on the same ground may turn up Prov. xxvi. 5. With the above calculation before him, this querist could easily answer his own flippant question, namely, 'If the weight of all the men that have ever lived were abstracted from the earth, where would the planet be?'

It would be well for all sceptics so deeply versed in common arithmetic as this querist is, to think a second time before sitting down to pen such silly questions as those you quoted.

Yours, &c.,

Ahmedabad. -OMEGA.

To the Editor of the "Bombay Guardian."

DEAR MR. EDITOR,—Do you think there is anything wrong in a Missionary's wife going to an evening party where there is dancing, and joining in the amusements?

Yours, &c.,

L.

[Dancing is a natural way of expressing joy, just as singing is, and is recognized as such in the Scriptures. But the dancing of the Hebrews and modern dancing are so very different, that the same word seems hardly fitted to express the two things. For instance, there was no commingling of the sexes in the Hebrew dances. Our modern dancing seems hardly fitted to express the kind of joy that Christians are permitted to experience. It would seem a strange thing in our modern parties if the singing of hymns went on at the same time as the dancing, or alternated with it.—ED. *B. G.*]

Notice.

THE congregation that has been for some time assembling at the Framjee Cowasjee Institute, under the ministry of the Rev. Mr. Taylor and others, will to-morrow and thenceforward meet in Falkland-Road Hall, just north of Grant Road. The services will be as usual, at 11 A. M. and 6 P. M.

Epitome of News.

SATURDAY, AUGUST 24, 1872.

—Fiji has now a Parliament, and a Ministry, Mr. Thurston being Chief Secretary; other members —Messrs. Woods, Clarkson, Swanston, and Barracks. The *Fiji Times* says: When the Solomon Islanders who, a short time ago, being charged with having killed several white men in effecting their escape, were arraigned for murder, were acquitted, satisfactory evidence being given that they had been kidnapped. Mr. Thurston directed the Attorney-General to state in open court that 'the Government would, in cases of proved kidnapping, hold any native justified, not guilty of murder, who in resisting capture, or endeavouring to escape, killed his captors.' This deliverance is calculated to make a profound impression for good upon the Fijian mind. It is the first proof the natives have had that the Government will deal justice to black men as well as to white; and it will also show the colonial Governments that kidnapping finds no sympathy among those who hold the reins of state in Fiji."

"The first attempt to execute the capital sentence of the law upon a murderer in Fiji was not very successful. He was so clumsily hanged, that he did not die, and was then cut down. Franks states that when the bolt was drawn and he fell, he thought he felt something break at the back of his neck, and he was praying and thinking of God and heaven. Then the memory of a wreck from which he was rescued passed before his mind. He saw himself cling to the chains till washed away; then seizing a rope attached to a floating spar, and clinging to it till washed back again on deck by a heavy sea. All the details of the wreck passed through his mind, and then came the thought—Why do I not die? And finding he could breathe, he suspected foul play and an intention to torture him by prolonging his sufferings. Then he spoke and clutched the rope, willing and wishing to die, but not a prolonged death."

—The sentence of transportation for life passed on Moulvi Liakut Ali was on Wednesday confirmed by the High Court N.-W. Provinces, after hearing counsel for the prisoner, and the Government Advocate on behalf of the Crown.

—*Bombay Gazette:* By special telegram we learn that cholera is raging furiously in Srinugger, Cashmere. In one day 367 cases occurred, of which 144 terminated fatally.

—A Hindoo died of hydrophobia on Thursday. He and six others were bitten July 27th.

MONDAY, AUGUST 26.

—*Bombay Gazette:* "The Supreme Government has directed the Government of Bombay to appoint a Committee to investigate the subject of the Carwar Railway, and the Committee has actually been appointed, and consists of the following gentlemen:—Mr. W. H. Havelock, the Revenue Commissioner of the district in which Carwar is; Colonel W. C. Anderson, the Survey and Settlement Commissioner of the Southern Mahratta Country; Colonel Wilkins, R. E., the Superintending Engineer of the Southern District; Lieut.-Colonel Hancock, R. E., Acting Consulting Engineer for Railways; and Mr. C. Currey, the Agent of the Bombay, Baroda, and Central India Railway. The military element is rather too strong upon this Committee, and the Government would have done well to have added to it some Civilian like Mr. Boswell or Mr. Erskine, who is well acquainted with the Southern Mahratta Country, and who could be depended on to form an independent judgment in the matter."

—"Dr. Elmslie, the distinguished medical missionary of Cashmere, has written a letter to the inhabitants of Cashmere, in the Persian language, giving them simple and practicable hints in the prevention and cure of cholera."

—The Toolsie water-works were formally opened on Saturday last, with much flow of champagne and of laudatory speech.

—A man named Luis, suspected of having murdered a woman named Anude, has been arrested. He was one of two paramours whom she entertained.

—Fall of rain up to last Saturday, at Byculla, —69 inches.

—The directors of the Colaba Company, in their report for the year ending 30th June 1872, regret to have to announce to the shareholders that a sum of Rs. 24,491-0-8 has been dishonestly misappropriated out of the moneys of the Company, by Cassinath Bundoo, the company's cashier, for the collection of bills.

Times of India: The tools of the late Sirdar Mahomed Aslum Khan, who were employed to murder General Feramorz Khan, the Commander-in-Chief to whom was entrusted the suppression of Yakoob Khan's last revolt, have at last come to their fate. There were three of them, a relative of Aslum Khan and two of his servants. On the 31st of July, at four o'clock in the afternoon, the whole Cabul garrison paraded in full dress to witness how men were punished who assassinated an officer of the army. The murderers were blown away from guns."

—*Bombay Catholic Examiner:* "There was a heartrending spectacle on board the P. & O. Str. *Columbian*, soon after it had come to anchor off the inner light-ship on Thursday night. A young man of Bombay went off, stormy night as it was, to meet his mother. The gladness of the expectation in him as he mounted the companion may be imagined; but how sad was the change when he learnt that she had thrown herself overboard soon after the steamer had left Southampton."

—*Indian Statesman:* "After eleven years' agitation, the House of Assembly at the Cape of Good Hope have passed a measure for 'the total disendowment of all the sects who receive public money' in that colony."

TUESDAY, AUGUST 27.

— Mr. Roy, of King, King & Co., Church Lane, yesterday fired off by mistake a loaded gun in the office, and shot a clerk named Fernandes in the shoulder, it is hoped not dangerously.

—*Delhi Gazette:* "About five years ago, at the suggestion of a missionary from Delhi, a female medical mission was set on foot, for the benefit of the native women of that city, with the double object of alleviating physical suffering and of taking a knowledge of Christianity to them in their secluded homes. The only agent at present in connection with this mission is Mrs. Littler, who, after a course of hospital training in London, came out to devote herself to this work in 1870. Whilst acting in connection with the missionaries in all medical matters, Mrs. Littler is under the direction of the civil surgeon of the station. Between December 20th, 1870, and October 1871, Mrs. Littler paid 1,446 visits to 191 patients in the Zenanas, and 1,917 visits were made to the dispensary. A house has just been taken in the city as a temporary hospital for women and for training nurses. Mrs. Littler has removed to this house, and will superintend its operations."

—*Indian Public Opinion:* The number of cases of cholera reported in Lahore and its vicinity for last week is 189. The deaths are 101.

—*Bombay Gazette:* "Yesterday was the day of celebration by the Hindoos of the eighth incarnation of Krishna, and the public offices and a number of shops in the native town were closed. The story of this incarnation, which bears some slight likeness to King Herod's attempt to massacre the innocents, or to the mythological tale of Saturn and the reason for his being so fond of his own children, is that Klans, the King of Mathura, being told by a prophet that a child of his sister Devakee would kill him, resolved to murder all her children. Klans accordingly killed six of her children, the seventh was made away with by some divine interposition, but she had an eighth, however, who was no less than Krishna, and she saved his life by removing him to Gocul, where he was brought up under the care of a cowherd. Of course the due dramatic effect of the prophecy took place, and the god slew his wicked uncle. Krishna in this incarnation became a great admirer of the ladies, having as many as 16,000 wives; but it must be remembered that in his previous avatarship in Oudh he scrupulously attached himself to but one 'mistress of his soul.' Whether or not it be for the reason of his great admiration of women, especially milkmaids, that the Hindoos regard this incarnation as one of Krishna's greatest, we are unable to say; but undoubtedly they are very proud of him for his performances in his eighth appearance on the terrestrial stage. Yesterday morning we were curious enough to visit a temple in an obscure part of the town for the purpose of observing the demeanour of some of Krishna's votaries. The temple stood in a narrow stinking street in Dongree, and the face of a European there excited as much attention among the inhabitants as it would in a mofussil village. A crowd of men, it seems, had attended in the temple all Sunday night—(the night on which Krishna was supposed to be removed to Gocul)—worshipping the image of the god and reciting the shastras. These were now dancing in the streets, some clinking cymbals, and several making a noise with brassy drums. One man, supposed to be inspired, took a whip, and laid about him in a very miscellaneous fashion—if one man jumped before him, clashing the cymbals over his head, he was pretty certain to thong that excited worshipper, and then he was just as likely as not to turn round and lay the lash over the naked shoulders of somebody leaping behind him. None of the fellows who were lashed seemed to take the whipper's attentions at all amiss—if anything, they appeared to like it; but in truth the whip was not laid on very severely, and not a drop of blood could we notice spilt."

—"C. D. M." in the *Pioneer* says that he has found *chloral* very successful in cholera cases. When the approach of collapse is indicated, he uses it. "Out of 31 patients treated in all stages from pending to intense collapse, six only died, including one patient who recovered from the collapse, and died of dysentery."

—*Lucknow Witness:* "It becomes our painful duty to announce the death of the Rev. J. Broadbent, Wesleyan Missionary at Lucknow, who fell asleep in Jesus at half past four o'clock on the morning of the 20th inst. He had been suffering for about two weeks from acute dysentery, upon which congestion of the brain supervened about ten o'clock the previous evening, and after a severe struggle of six hours he entered into the rest above. We have never seen more genuine sorrow

manifested on a similar occasion, than was apparent among those who crowded around the grave. Scores of the soldiers were in tears, and half-suppressed sobs could frequently be heard during the reading of the solemn burial service. It was a fitting tribute of loving hearts to one who faithfully fulfilled the highest of all earthly duties. The most lively sympathy was also shown for his deeply afflicted widow, who has faithfully shared his labours, and who is now doubly loved, both for her own and her husband's sake.

"Mr. Broadbent was but thirty-two years of age, and was still in the full vigour of youth. In early years, while studying in London, he worked faithfully among the poor and neglected classes, and was successful in doing much good. He arrived in Calcutta in February, 1868, where he remained in connection with the Wesleyan Mission until the following November, when he was appointed Chaplain to the Wesleyan soldiers at Lucknow, which appointment he held till his death. He was a tireless worker, a faithful pastor and preacher, a generous and kind friend, and, above all, a blameless Christian. We have never heard any one speak ill of him. To know him was to be his friend. To know him as a Christian was to love him with that better love which binds together the hearts of believers. He led many soldiers to Christ, and also did a good work among the civilians to whom he had access."

—*Friend of India:* "The *Indo-European Correspondence* discredits the telegraph report that Cardinal Antonelli has come to a serious rupture with the Pope. 'The Freemasons,' the writer says, 'would give their ears that the news were true.' The Italian Freemasons may do so, but a great part of the English ones, we imagine, do not know who Cardinal Antonelli is. The Lodges are capital places, people say, for eating and drinking—if there is anything capital in that particular exercise of human functions—but for influencing politics a more effete thing than Freemasonry does not exist. If the Pope never has any more powerful enemies than the 'Lodges' where English is spoken, he will, beyond doubt, hand down his rule to the time when the New Zealander will sit upon the broken keystone of London Bridge."

Wednesday, August 28.

—The following is from the *Indian Statesman:* "The *Month* is a Roman Catholic Magazine published by Simpkin, Marshall & Co., inferior in point of character and ability to no English serial whatever of the same order. The journal has been publishing a paper entitled *Episodes in the life of a Scotch Missionary priest in the seventeenth century*, a Father Blakhal being the subject of the episodes. We find the good Father—for he seems to have been a pious and devoted man,—endeavouring, at great personal risk, to remove from Scotland a niece of the Marquis of Huntly's, that he might rescue her from the danger to her ancestral faith by remaining in Scotland, and place her under the protection of the French Queen (Anne of Austria) in the bosom of Catholic France. The service was one of imminent personal danger, the Scotch having risen in rebellion, in their terror of the Catholic conspiracy which they believed the Martyr King Charles had formed with the Irish, for the overthrow of their liberties and religion. We must let the writer of the *Episodes* speak for himself, that we may not be chargeable with misrepresentation:—

'It required much negotiation to procure Lord Huntly's consent to his niece's going to France, from his fear of compromising himself with the Government, and he only yielded at last on Blakhal's promising to swear, in case of capture, that he had never communicated with the Marquis on the subject, but was acting solely on his own responsibility, and in conformity with Lady Aboyne's last injunctions on her death-bed. The difficulty of getting the young lady to Strathbogie with a view to embarkation at Aberdeen still remained, and it was no small one, as no one could be found willing to put his head into the noose by undertaking such an expedition. Blakhal was compelled to undertake the matter himself, notwithstanding the special danger to which he would be exposed, and accordingly, in company with John Gordon, a faithful retainer of the family, he returned to Edinburgh, and after having his energy and tact tried to the utmost in various ways, succeeded in bringing his charge safely to Strathbogie.'"

"It is remarkable that the author of this paper, who is in all probability a priest himself, writing towards the close of this 19th century, makes no comment whatever upon the Father 'promising to swear,' in case of capture, that he had never communicated with the Marquis on the subject. In other words, the Father promised to perjure himself for the protection of the Marquis, if it should become necessary to do so; and from the narrative he seems to have had no misgiving whatever of the morality of such a promise. Still more strange, neither the writer of the *Episodes*, nor the editor of the Magazine, seems to have any either. At all events, they give no sign of dissent or doubt whatever; and the case is as good an illustration as Protestants could wish of the justness of their complaint against Catholic priests, namely, that where the interests of their Church, or the faith of its individual members is concerned, you may not believe them even upon their oath."

—The *Lucknow Times* narrates the story of one Girdhárí Lál, who it affirms was visted by the Methodist Missionaries in a serai, bribed by them to become a Christian with offers of improvement in his worldly prospects, accommodated by them in their houses, pensioned with an allowance of four rupees a month, and finally baptized in April last. It is charged that no instruction had been given him, and that he was urged to take a step which he did not understand. When baptized, the kind treatment before shown him suddenly changed. The montly allowance was stopped, &c. &c.

This interesting narrative is now going the round of the Indian papers, and will perhaps make the tour of the world. The *Lucknow Witness* says:

"The whole story is absolutely false. Girdhárí Lál has never been in any way connected with the Methodist Missionaries or any persons associated with them. He has never been an inquirer, has never been baptized, has never had a monthly allowance from the mission, and, in short, has only been known to the missionaries as a poor lunatic who has been wandering round the city for a year or more with a green table-cover wrapped around his shoulders. He has a new story to tell to nearly every one who meets him, but any child could tell at a glance that he is quite crazy."

—*Bombay Gazette:* "At the High Court yesterday, the Hon. Mr. Justice Bayley took occasion, in the course of a judgment which he delivered, to allude to the extent to which perjury prevails in India. An experience of eight years at the bar, and three on the Bench, led him, he said, to believe that a stoutly-contested cause never occurred in India without perjury being committed on one side or the other."

—In the district of Poore, in five years, 125 men and 170 women committed suicide. The predominance of women is remarkable.

—*Bengal Christian Herald:* "The publication of a 'Positivist Primer' at New York, is intimated in the *Delhi Gazette*. We refer to it chiefly with a view to lay before our readers a passage which, we are told, is designed 'to rebut the charge that Positivists are atheists.' 'All Positivists believe,' so runs the passage, 'in a Supreme Being, and yet that statement needs explanation. We do *not* believe in the God of the Jew, the Mohammedan, or the Christian. We do *not* believe in a First Cause. We do *not* believe in an Author of Nature. We do *not* believe in an infinite and absolute God. Our God is a relative God, is a demonstrable God, an *imperfect* God. In short, our Supreme Being is Humanity, which we affirm is the only God man ever could, or ever can, know.' Need we say that there could not be a stronger confirmation of the charge than the creed devloped in the above, albeit it is intended for a rebut."

Same: "Mr. H. Nicholls, a Ceylon planter, refused wages to a cooly, and to add insult to injury, assaulted him. The offender was brought to trial, and the Magistrate sentenced him to one week's imprisonment and a fine of Rs. 50. This touched the sympathy of his brother planters, who saw their way perfectly clear on so-called public grounds to memorialise the Governor for the release of the prisoner. The Governor's reply breathes a tone of nobility which, we presume, must have put the memorialists out of countenance and taught them a lesson for life. The Governor observed:—'The gentlemen who signed this document cannot possibly mean to intimate that a man who deprived his labourers of their hire and then assaults them, is not to be punished, by a sentence commensurate with his offence, because he is a planter. The Governor presumes merely that they fear such an example may encourage a feeling of insubordination among the coolies. The Governor differs entirely from that view. It is conduct such as you have been guilty of, which lowers the character of an Englishman in the eyes of the Natives, and which weakens his influence over them.'"

Thursday, August 29.

—The *Indian Mirror* records as a fact that at Rungpore a meeting of 'educated natives' was lately held, at which a Baboo present undertook to deliver a lecture defending drunkenness and debauchery. It appears that a Brahmo had shortly before been lecturing against these vices, and that 'the educated natives' of the neighbourhood resented his virtuous oratory. Our readers will remember the recent advocacy of grog-shops by the *Hindu Reformer*. This is how we are making progress in India.

—Appa, Chinaman, 'the cleverest and most daring house-breaker' in Bombay, was caught yesterday morning near Callian, disguised as a Parsee.

—*Overland China Mail:* "Great preparations are being made at Nagasaki for the reception of the Mikado. The Government has prohibited the sale or mortgage of land to foreigners. The Mikado will, it is said, visit Europe after the termination of his present trip. The Government has announced its intention of paying the debts owing by princes to the priests. The Str. *Coila* is high and dry ashore, in consequence of her (Japanese) engineers having been unable to stop her. Choleraic diarrhœa prevails in Yedo. No bullion is at present received for coinage, as the mint is undergoing repairs. The fraudulent imitation of trade labels by Japanese is much complained of.

The heat continues excessive at the north, and many deaths from sunstroke have occurred. The Chino-Japanese treaty has been finally arranged. Heavy rains have fallen at Pekin. The defensive works at Taku and Tientsing are being rapidly pushed on. The flooded plains are not yet dry. The new foreign naval architect for the Kao-chang Meao arsenal has arrived at his post. The purchases of tea for the Russian market this season are nearly double those of last, owing to the establishment of steamer communication between Hankow and Odessa. The Yangtze has fallen, and Hankow and Kewkiang are now dry. Several cases of Rinderpest are reported from Shanghai."

—The Bombay Post Office people make alterations in the tariff of letters &c. but refuse to advertize them because the newspapers charge for it; and a good many gentlemen have had their letters for Australia returned to them after the steamer had left, because the postage has been raised 8 pies on every half ounce.

—The *Surat*, with our next week's Mails, left aden on the 29th, at 2 P.M.

Friday, August 30.

—Bombay is caprice itself, as regards corner-stones. It would be a very great mistake to suppose that because the foundation stone of a building has been laid in one place that therefore the building itself will be there. The first stone of the Elphinstone High School was laid with great eclat in the lines of the Marine Battalion some months ago, but the building is now to be erected near St. Xavier's, on the Esplanade.

—An account of the presentation of prizes to the pupils of the Church Mission School, Hydrabad, Sind, and of the speeches of Rev. Messrs. Yarnold and Shirt, and Colonel Phillips, appears in to-day's papers.

—Deaths last week, 411, which is 103 above the mean.

—We regret very much to see that a sad bereavement has befallen the Rev. Mr. Champion, of Jubbulpoor. The *Chronicle* says: "A sad calamity has befallen our worthy missionary and his estimable wife. On Wednesday evening two of their children were taken out for a drive in a palki-gari, and owing to some gross carelessness on the part of the two native women who were in charge of them, both the children were allowed to fall out of the conveyance, the youngest one receiving injuries which resulted in her death early on Thursday morning. A large circle of friends sympathise with Mr. and Mrs. Champion in their affliction."

Selections.

"CHRIST THE POWER OF GOD."

"But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i.

The Dean of Norwich, in the Introduction to the "Devotional Study of the Holy Scriptures,"

observes: "I am anxious to press upon you that, however arduous the standard of duty to which God's Word calls us, that heart is not a true heart which wilfully acquiesces in a lower one; that reasoning is corrupt which says, 'I will go thus far in religion, and allow it thus much influence over me; but the common path of common Christians is sufficient for me. I aim at nothing loftier.' Life is inconsistent (I do not say—God forbid!—with anything short of the highest standard, but) with acquiescence in anything short of the highest standard." This witness is true.

Now the mercies of God have been very great in giving the "Son of his love," "who is in the bosom of the Father," to die for us, to purge us from our sins, and to be our life; but He has also "given us *all* things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue."* The end of God's great work, then, is not merely that we should be saved, but He has so ordered it, that if we are his children in Jesus, then are we "strengthened with all might according to the might of his glory." And who can limit this might? Have we, then, sought prayerfully and humbly to realize this, to "grow in grace," to "press forward," to "bear much fruit?" Whilst it is written, "all things are yours," might not the question be asked of many of us, "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" Alas, how often are we satisfied with the knowledge of salvation, with being "common Christians!" My friends, how is it with each one of you before God?

I had known the Lord as my Saviour for many years, and many drew comfort from my joy in the Lord. I was used by God in preaching and in visiting, but there was a yearning in my heart and a feeling that there was something beyond this that I had not grasped. Some Christians warned me against this longing; some said that it evinced a legal spirit; others argued that a Christian must always expect to be thoroughly dissatisfied with all he said or did; because we had the treasure in earthen vessels, the flesh must needs show itself often and powerfully, and that our faith was always so weak. I met no one who could thoroughly understand the earnest longings of my soul.

I never doubted my salvation, nor the loving-kindness of my Father. Prayers, especially for others, were answered, both for spiritual and temporal things, in a manner that awakened the astonishment of many of God's dear children, and I was considered to be much favoured of God, so that many sought my prayers. Still I was not satisfied. It has been well stated by Olshausen, that "the Spirit upholds the human weakness, and leads it aright in the gloom of its longing, which suffers it not to bring before God the necessities it feels in the frame of definite prayers. The soul often feels anxiety without being conscious of any definite sin, and in her anxiety groans for deliverance." This was my condition for years.

Time rolled on, yet this weight was on my heart; and I remember, when a friend called my attention to some articles in *The Christian* on Holiness, and asked for my opinion, I replied, that I did not think they met the need of my soul; and not only so, but added that they seemed to inculcate that a measure of perfection could be attained in the flesh. My friend said that he did not think I had grasped the ideas of the writer.

Time still rolled on, till at length I was much struck one morning whilst reading the words, "If we walk in the light *as He is in the light.*" Morning after morning and evening after evening I prayed over this passage. I felt in some sort that I was getting nearer the desire of my heart; and though I could only say, "Surely it is impossible to walk in the light *as* He is in the light," I experienced a kind of glimmering of dawn.

After some weeks of prayer, I was led to consider Eph. ii. 10—"For we are his workmanship, *created in Christ Jesus* unto good works, which God hath before ordained (prepared) that we should walk in them." The Lord appeared to open this passage to me in a way I had never realized before. There was therefore nothing impossible for me in Christ as regards these works. The Almighty God who had made me "meet to be a partaker of the inheritance of the saints in light," had also made me a new creature *in Christ*, so that the fruit He had before ordained might abound to his glory. I now saw more clearly the practical result of being "born from above;" and many passages of Scripture stood before my mind as revealing a far greater depth than I had previously conceived of the power of Christ.

I found that, by the grace of God, I could understand my intimate union with Christ more fully. I read the words, "Nay, in all these things we are more than conquerors through Him that loved us," in a new light. I saw also that one of my great and many defects, and the cause of many defects, arose from my having asked the Saviour to come and *aid me* in conquering, instead of asking Him *to conquer*. I learned the meaning of the words, "If any man be in Christ, he *is a new creature*," "Christ being the element in which by faith we live and move." (Dean Alford.)

A new era seemed before me; a veil had been drawn up, and I found a new force in the verse, "Christ the *power* of God and the wisdom of God." Immediately Satan attacked me in many old and new ways. Through God's mercy I placed my defence simply in the loving hands of Jesus, "*the power of God*," *my life*, in whom I was a new creature; and I was perfectly astonished at the way the enemy was *instantly* baffled in every assault, not only as related to internal temptations, habits, fault-finding, slight harshness of speech, irritability, but external temptations also. I was indeed "a new creature" in Christ, and I found Jesus daily more than conqueror.

I had often spoken of my Lord as a hiding-place for every time of danger; now I found Him to be my *abiding*-place at all times; and not only so, but there was a deep reality in the fact of his dwelling in *me*, and his showing forth his mighty power moment by moment. Many saw a great change in me at home and abroad. My prayers and preaching became changed, and I sought to set forth the loving indwelling power of Christ out of a full heart.

Again I saw my Christian friend who had spoken to me about the articles in *The Christian*. I told him what God had done for me. He said—"Now you understand in your own soul the meaning of the articles on Holiness. I, alas! still understand them only intellectually."

Thank God, he also has now seen the *power* and the life of Christ working in him, and preaches boldly that Christ is the victor over all sin in us. And now we, as well as many other dear Christians, understand the true meaning of Rom. vi. 14—"For sin shall not have dominion over you: for ye are not under the law, but under grace." And for myself I can now say that I comprehend the verse (1 John i. 7), "If we walk in the light as He is in the light," in a new way. (Dean Alford's remark on this verse may assist some earnest Christian: "Notice that this walking in the light as He is in the light is no mere imitation of God, but is an identity in the essential element of our daily walk with the essential element of God's eternal being: not imitation, but coincidence and identity of the very atmosphere of light.")

In conclusion, I give some cases which have come under my notice, as the results of preaching clearly the indwelling power of Jesus as Lord of all, over our common daily transgressions, weaknesses, or imperfections, whether arising from temperament or from circumstances connected with position or association.

The owner of a large shop in a town by the seaside, a decided Christian, confessed with tears that his temper was tried, and continually failed him in the vaxations arising from his business. The Lordship of Jesus was set forth at town-halls, at reading-meetings, and at this Christian's house, aud before I left he was rejoicing in spirit at the grace of God, which had led him to abandon himself to Christ, and to look to Christ only as his defence. He expressed his astonishment at the way he was enabled to meet the various trials connected with his business, and to be "more than conqueror through Him that loved us."

I had been preaching in —— and in some private houses, and I was much struck by the deep interest evinced by two advanced Christians, relative to the complete power to be found in Jesus over our *daily transgressions*. They took me some forty miles to another large town to announce the same truth. From them letters reached me after I left England, containing these words, "And now let me add, for myself there is abundance of room for the growth of the Lordship of Christ within myself. I see it growing, or rather, the increasing life in ——, by a control within which does not belong to mortal man or woman. It is Christ formed in her; and who can put a limit to his work in us to his power working in us for his alone glory?"

The other dear devoted Christian, now asleep in Jesus, stated, with reference to finding Christ conquering all the powers of the old man in us: "I found, on speaking of our newly-found treasure—for so I must call this precious truth of Christ's life in us—the usual fear of perfection in the flesh. Will you pray specially that we may be enabled to live out this truth? This is such a different thing from holding it as a mere doctrine."

In another place, where there had been crowded audiences, I was told, "The Lord has done great things since you have set forth the Lordship of Christ; the home of A——and B——, both Christians, is quite altered. Formerly there were bickerings and strife, and now all is changed."

Another Christian sent me an anonymous letter, of which I give an extract:—

"It has been reported to me that at a meeting at —— you sought to encourage the children of God to strive to obtain power over all daily transgressions, especially that form of sin known as excitability of temper, and this has roused me to a measure of hope, which I but faintly entertained, owing to the fruitlessness of my attempts and prayers in that direction, as well as to the fact that I greatly suffer from nervous excitability, originating in early infancy from an illness, and never conquered by medical treatment or change of climate."

In reply, I sent her some of the tracts on Holiness, and stated that I would write more fully after I had laid her case before our heavenly Father. We brought our unknown friend's sorrows before the throne of grace of our loving Father; frequently I wrote to her. I then received two letters. In the first it was stated that relief had been obtained since we had prayed; the second contained the following facts:—

"Your quotation of 1 Cor. i. 30, with its reference to verse 24, caused my attention to be directed to the 'by whom' of verse 9. Here was a fresh stage of relief. Then your disclosure of your own experience, while it shamed me very much, gradually introduced the subject, with glimpses of a new and happy light. Still, I felt like the man of Mark viii. 24—I did not see clearly; there was yet a secret behind, which I could not grasp, and a stone seemed to shut my heart against the possibility of my sharing the blessings you described. 'Lord, lift up that stone,' I went on crying; 'for Thou hast called me' (1 Cor. i. 9), 'and Thou hast power over all things.' (Phil. iii. 2.) *And He did so.*

"On Sunday evening I was studying the tract 'Abiding in Christ,' and the words, 'He hath died for you,' and '*All* the purchase is yours,' were given to me as insuring my own title to this great blessing of power over sin. It was, as it were, handed over to me on the spot. The change was so great that I did not dare trust my feelings. Those words, or similar ones, I had read so often; yet they stood there as singled out for *me*. I turned to my Bible; all was fresh and life in it; each promise glowed out anew. With thanksgiving to my gracious and mighty Helper, and prayer to be enabled to 'abide,' I still was not without some misgivings as to my own grasp of this new treasure (you see my own legal unbelief and blindness), and I besought the Lord to keep it for me in my sleep. *He did so.*

"Hope delayed had often made my heart sick, but now 'all the purchase is yours' was revealed to me, and *all* the promises were mine alike. Jesus, no longer a *Saviour from without only*, however immense such a boon, but a *Saviour within*. Oh! what grace to be able to speak of Him thus, and to trust Him for confirming this testimony in my daily life, by *abiding Himself within me*. True it is that of myself I can do nothing according to God's truth, and may well thank Him to all eternity that He himself put me out of the question on the cross of Christ."

Dear reader, your natural intelligence may long have seen the power of Jesus as *Lord*, but I do ask you solemnly before God, Has the *Holy Ghost* taught you that Jesus is *Lord?* (1 Cor. xii. 3). Do you realize moment by moment, the *power of God in Christ* ruling and dwelling in you, and "bringing into captivity every thought"? Do you in your home-life, in the daily little trials of life, find that the Lord Jesus so *abides in you*, and is so verily your life and the power of God, that you can honestly say with regard to that old nature, which will remain with us till we are caught up to meet the Lord in the air, or till we die, that in Christ you are more than conqueror? Remember, Paul could say, "I knew a man *in* Christ;" "I laboured more abundantly than they all; yet *not I*;" "I can do all things through Christ, which strengtheneth me;" "I live: yet *not I*, but Christ liveth *in me*." Have

* Dean Alford's rendering.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

you known the power of these inspired words in your daily life? Jesus said, "Herein is my Father glorified, that ye bear much fruit;" and the Lord said unto Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee *whithersoever* thou goest."

Joshua believed the Lord, entered the promised land, and the children of Anak were slain; much more then, as new creatures in Christ, ought we to realize that we *are* more than conquerors through Him that loved us, and gave Himself for us: and that Christ is verily and indeed the power of God. L. J.—*The Christian.*

Miscellany.

—"The Believer and his Echo." Written by Cornelius Cayley, in the reign of George II. Many of our readers will have seen this. However, at the request of a correspondent, we insert it:—

"True faith, producing love to God and man,
Say, echo, is not this the Gospel plan?
The Gospel plan.
Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.
But if a brother hates, and treats me ill,
Must I return him good, and love him still?
Love him still.
If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.
But if my name and character he tears,
And cruel malice, too, too plain appears,
And, if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet echo say, must I still love and bless?
Still love and bless.
Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.
Why echo, how is this? Thou'rt sure a dove;
Thy voice shall teach me nothing else but love.
Nothing else but love.
Amen: with all my heart, then be it so,
'Tis all delightful, just, and good, I know;
And now to practice I'll directly go.
Directly go.
Things being so, whoever me reject,
My gracious God will surely me protect.
Surely will protect.
Henceforth I'll roll on Him my every care,
And then, both friend and foe, embrace in prayer.
Embrace in prayer.
But after all these duties I have done,
Must I, in point of merit, them disown,
And trust, for life, in Jesu's blood alone?
In Jesu's blood alone.
Echo, enough! thy counsels to mine ear
Are sweeter than to flowers the dew-drop tear;
Thy wise, instructive lessons please me well:
Till next we meet again, Farewell, Farewell.
Farewell, Farewell."

—The Rev. Capel Molyneux preached, July 14, a sermon in his Church at Brompton, in the course of which he said: "What is wanting? An alteration in our law, a revision—a downright radical revision—of our Prayer-book. It is ridiculous to think of anything short of this. If you let the Prayer Book remain, the whole evil remains. Unless it is altered, and the phraseology of some of our Articles also altered, it is perfectly absurd to talk of eradicating this evil. We want a downright radical reformation, and, as far as I am concerned, I will be content with nothing short of it. As to the possibility of attempting to compromise this matter, I would not listen to it. How is this reformation to be attained? There is an attempt being made by the Church Association and another body, with both of which I am connected, to send throughout the whole country a petition to be forwarded with a memorial to the Queen as to our position in consequence of this judgment, and the absolute necessity, unless the whole Church is to go to pieces, of meeting the difficulty by some alteration which shall prevent the possibility of this evil being permitted to leaven the Church. Is there any hope of success? I confess I see very little when I know that the Judicial Committee is the final court of appeal. But there it is, and we shall wait to see what the result will be. This step will be prosecuted and carried out thoroughly, as I believe, throughout all the country, and I am not without hope that the great Protestant spirit will be evoked.

"But in the event of that being a failure, which I fear it may, what is the duty of us ministers? Bear in mind our position, if you please. We are responsible for the doctrine of the Church, and have undertaken to abide by it to all intents and purposes: and if we cannot succeed in rooting out this doctrine of the real presence, what is our duty with respect to our connection with the Church? Break it. Secede. Will any man tell me that under such circumstances, and with such responsibilities, I may abide in the Church, and accept this? Is that the mind of God? Look at the history of God's dealings with men. What is redemption? It gives a cure or it casts away. What is its whole history. Separation from evil, somehow or other, must be effected. The teaching of Christ and of the Holy Ghost both point to this course. 'Go ye and preach the Gospel,' and if they won't receive you, 'shake off the dust of your feet.' What is the doctrine of the text? "Wherefore come out from among them, and be ye separate." How can any man in his senses, and as an honest man, look at the Word of God, and, with any regard for the honour of God and his own integrity, venture to say that if the Church abide as it is, he ought to abide in it? Don't tell me about objections, and say, if you quit the Church, what will your congregation do? What about that? That is the Lord's affair, not mine. But you say, I can preach the truth as before. So I can; but I am endorsing error at the same time. Where is my honesty? I say boldly there is no alternative, if the Church abide as it is, but secession. I will accept no alternative but secession. Let the Church be changed; I will abide. If the Church abide, I change myself. I come out. There is no possibility of doing otherwise. I want you thoroughly to understand this. Let there be no concealment, no underhand work, but everything above board. I am specially anxious for this, because it is impossible to say what may take place. A little time hence and there may be circumstances which may require us to abide longer than we otherwise would. And if I abide it will simply be because efforts are being made for eradicating this accursed evil from our Church. If this is not done, I do not abide, and I want this to be plainly understood, because I get a great many letters sent to me, and questions put to me, as to what I am going to do, simply, I suppose, because I wrote to *The Times* lately on the subject. I wish all men to know what I feel; I have not a shadow of hesitation about the course that I am to pursue. I would say to the whole Evangelical world of England this morning—I speak of course to the ministers—that

AS ONE MAN THEY OUGHT TO COME OUT OF THE CHURCH, UNLESS THERE IS TO BE A DOWNRIGHT REFORMATION.

You say, What are we to do? Let the God of heaven settle that. Are we to begin and question what we are to do? Have we not learned the alphabet of religion? The first thing is to serve God and let Him settle results; at all events, God helping me, that is what I shall do. I shall abide for a season, and I shall see, with prayer and waiting, whether through some instrumentality the Church is reformed; if not, nothing on earth that I know of will induce me to abide. I will leave the result to God. He takes care of His own people, and will do so. Be it known unto all men that I for one will not, directly or indirectly, by complicity, sanction in any way the bowing down and worshipping a sacrificial image, or be a party to the idolatrous worship which the Judicial Committee, by acquitting Mr. Bennett, have set up in the Church of England.—*The Christian.*"

TELEGRAPHIC NEWS.

London, August 23rd: Professor Anderson, the Wizard of the North, has declared that he met both Arthur Orton and Tom Castro after the trial for horse-stealing, and he identifies the claimant as Castro.—Belfast was quiet yesterday.

24th: The Prince of Wales has gone on a yachting tour. H. R. H. is now visiting Trouville.—Tranquillity has been entirely restored at Belfast.—There is a rumour of an intended massacre of Protestants at Drogheda on the anniversary of Saint Bartholomew. Extraordinary precautions have been taken.—*Obituary.* General James Whylock.

26th: No disturbance has occurred yet at Drogheda.—Belfast was tranquil during Saturday and Sunday.—The potato disease is at present alarmingly prevalent.—The London builders have consented to receive a deputation of carpenters.

27th: In consequence of a bad foot, the Emperor of Germany will return direct to Berlin. His interview with the Emperor of Austria will therefore not take place.—The Panthay Ambassadors, accompanied by Mr. Cooper, leave England in September. It is stated that they have failed in securing the object of their negotiations with the British Government.

Paris, 27th: It is stated that M. Thiers will bring before the National Assembly a proposal for the establishment of a Second Chamber.

London, 28th: The North Eastern Railway Goods' Department at Leeds, and the North London Railway Station in Kentish Town have been burnt.—The conference between the London builders and carpenters has resulted in a compromise, subject to ratification.—The London bakers have threatened to go on strike.—Colonel Ponsonby has been gazetted Companion of the Bath.—Heavy rains have fallen in Scotland.

Paris, 28th: The harvest in France this year is abundant, and the estimated surplus is 10 million hectolitres.

Madrid, 28th: The Spanish elections have resulted in a return of 290 supporters of Government, 60 Republicans, and 27 Conservatives.

Geneva, 29th: The Arbitrators have settled the principal idemnity claims, and the probable amount to be awarded will be between three and four millions sterling.

PASSENGERS SAILED.

(Additional) per Str. *Delhi, 23rd:*

For Southampton.—Mr. Hughes; Mrs. Hilton; and Mrs. Moorhouse and infant.

For Brindisi.—Mr. Y. Vernin and Mr. H. H. Settle.

Per P. & O. Str. *Columbian, August 30th:*

For Southampton.—Mrs. Craig, infant, and Ayah; Mr. C. M. Wood.; Colonel P. B. Roe; Dr. Harvey; Serjeant Walker; Mrs. Walker, and 4 children; Mrs. Dale and European female servant; Captain Hastings; Captain Robinson, 16th Lancers; Mr. J. McLaren Smith; and Mr. J. R. Cochrane.

For Venice.—Lieut. A. R. Forde; and Mr. W. S. Steel.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

BIRTH.

GLOVER—August 25th, at Government Medical Stores, Byculla, the wife of Mr. Thomas Glover, of a daughter.

MARRIAGES.

PARK—GARDNER—August 22nd, at Surat, by the Rev. R. Montgomery, Mr. D. Park, Locomotive Foreman, B. B. & C. I. Railway, to Miss Emma Gardner.

EASTON—PARTRIDGE—August 27th, at the Cathedral, by the Rev. W. Maule, Alexander B. Easton, to Sarah, youngest daughter of R. Partridge.

DEATHS.

HUMFREY—August 20th, at Manickwara, Kattywar, the infant daughter of Lieut. J. Humfrey, Staff Corps, aged 5 days.

DUFF—August 21, at Poona, of diphtheria, Walter John (Presto), the child of Dr. Duff, Royal Artillery, aged 4 years and 5 months.

BEYTS—August 25th, at Middle Colaba, Jane, the beloved wife of J. N. C. Beyts, Esq., Paymaster H. M.'s late Indian Navy, aged 46 years.

Advertisements.

J. T. T. BROWN & Co.,

UNDERTAKERS, SCULPTORS, &c.,

3, *Bellasis Road, Byculla, and* 1, *Church Gate Street.*

Orders for Funerals promptly carried out.

Tombs, Headstones, Crosses, &c., neatly and carefully executed.

Orders from Out-stations carefully attended to.

Terms Moderate.

HOUSES AT MAHABLESHWAR.

The undersigned has furnished houses at Mahableshwar to let, at Rs. 30 to Rs. 200 a month, from October 1st, 1872, to February 15th, 1873. He will be happy to supply any information required regarding houses at Mahableshwar. His address till the 25th of September is Sattara; after that, Mahableshwar,

PAUL MYATT,
House and Dak Agent.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.